

ANDOVER-HARVARD
THEOLOGICAL LIBRARY
CAMBRIDGE, MASS.

the Alliance Witness

MAY 17, 1961

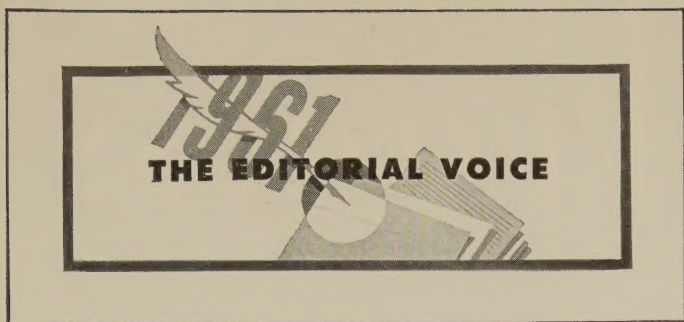


C. WILLIAMS

STATE CAPITOL, COLUMBUS
MAY 16 1961

64th General Council (74th year), Columbus, Ohio

May 17-22, 1961



HOW TO KEEP FROM GOING STALE

Periods of staleness in the life are not inevitable but they are common. He is a rare Christian who has not experienced times of spiritual dullness when the relish has gone out of his heart and the enjoyment of living has diminished greatly or departed altogether.

Since there is no single cause of this condition there is no one simple remedy for it. Sometimes we are to blame, as for instance when we do a wrong act without immediately seeking forgiveness and cleansing; or when we permit worldly interests to grow up and choke the tender plants of the inner life.

When the cause is known, and particularly when it is as uncomplex as this, the remedy is the old-fashioned one of repentance. But if after careful and candid examination of the life by prayer and the Word no real evil is discovered, we gain nothing by putting the worst construction on things and lying face down in the dust. To say that we have not sinned when we have is to be false to the fact; to insist that we have sinned when we have not is to be false to ourselves. There comes a time when the most spiritual thing we can do is to accept cleansing from all sin as an accomplished fact and stop calling that unclean which God has called clean.

Sometimes our trouble is not moral but physical. As long as we are in these mortal bodies our spiritual lives will be to some degree affected by our bodies. Here we should notice that there is a difference between our mortal bodies and the "flesh" of Pauline theology. When Paul speaks of the flesh he refers to our fallen human nature, not to our physical bodies, which are temples of the Holy Spirit. Through the power of the Spirit there is deliverance from the propensities of the flesh, but while we live there is no relief from the weaknesses and imperfections of the body.

One often-unsuspected cause of staleness is fatigue. Shakespeare said something to the effect that no man could be a philosopher when he had a toothache, and while it is possible to be a weary saint, it is scarcely possible to be weary and *feel* saintly; and it is our want of feeling that we are considering here. The Christian who gets tired in the work of the Lord and stays tired without relief beyond a reasonable time will go stale. The fact that he grew weary by toiling in the Lord's vineyard will not make his weariness any less real. Our

Lord knew this and occasionally took His disciples aside for a rest.

I sometimes think that our custom of holding the important preaching meeting of the week on Sunday evening forces us ministers to preach some of our best sermons to tired hearers and cuts down on the efficiency of our work. We read with some astonishment that men such as John Bunyan often preached as early as five o'clock in the morning. I know times have changed and I do not propose to announce any five o'clock preaching services; but at least our fathers managed to preach to fresh audiences, while we habitually address tired ones. Undoubtedly they had the advantage.

Another reason some of us become jaded is monotony. To do one thing continuously will result in boredom even if what we do is pleasant; and to think about the same things without cessation will also lead to boredom even if we are thinking about the things of the kingdom. Milton suggests that God made night to alternate with day for the purpose of providing us with "grateful vicissitude," a welcome change for which we should be thankful.

Some of the purest souls have written of the dangers of continuous spiritual exercises uninterrupted by lowlier considerations. Von Hugel speaks of the "neural cost" of prayer and advises that we should sometimes break off thoughts of heavenly things and go for a walk or dig in the garden. We have all known the disappointment felt when returning to a passage of Scripture that had been so fresh and fragrant the day before only to find the sweetness gone out of it. It is the Spirit's way of urging us on to new vistas. I notice that in the wilderness God kept Israel moving. One may wonder what would have happened if they had camped in one place for forty years.

The lives of the great Christians show that they differed not only from each other but from themselves at different periods of their lives. Spiritual exercises that helped them at one stage of their development later became useless and had to be changed for others.

To stay free from religious ennui we should be careful not to get into a rut, not even into a good rut. Our Lord warned against vain repetition. There is repetition that is not vain, but oft-repeated prayers become vain when they have lost their urgency. We should examine our prayers every now and again to discover how much sincerity and spontaneity they possess. We should insist on keeping them simple, candid, fresh and original. And above all we should never seek to induce holy emotions. When we feel dry it is wise either to ignore it or to tell God about it without any sense of guilt. If we are dry because of some wrong on our part the Spirit through the Word will show us the fault.

In short, we can keep from going stale by getting proper rest, by practicing complete candor in prayer, by introducing variety into our lives, by heeding God's call to move onward and by exercising quiet faith always.

The Prayer of a Minor Prophet

By A. W. TOZER

THIS is the prayer of a man called to be a witness to the nations. This is what he said to his Lord on the day of his ordination. After the elders and ministers had prayed and laid their hands on him he withdrew to meet his Saviour in the secret place and in the silence, farther in than his well-meaning brethren could take him.

And he said, O Lord, I have heard Thy voice and was afraid. Thou hast called me to an awesome task in a grave and perilous hour. Thou art about to shake all nations and the earth and also heaven, that the things that cannot be shaken may remain. O Lord, our Lord, Thou hast stooped to honor me to be Thy servant. No man taketh this honor upon himself save he that is called of God as was Aaron. Thou hast ordained me Thy messenger to them that are stubborn of heart and hard of hearing. They have rejected Thee, the Master, and it is not to be expected that they will receive me, the servant.

My God, I shall not waste time deploring my weakness nor my unfittedness for the work. The responsibility is not mine, but Thine. Thou hast said, "I knew thee—I ordained thee—I sanctified thee," and Thou hast also said, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." Who am I to argue with Thee or to call into question Thy sovereign choice? The decision is not mine, but Thine. So be it, Lord. Thy will, not mine, be done.

Well do I know, Thou God of the prophets and the apostles, that as long as I honor Thee Thou wilt honor me. Help me therefore to take this solemn vow to honor Thee in all my future life and labors, whether by gain or by loss, by life

or by death, and then to keep that vow unbroken while I live.

It is time, O God, for Thee to work, for the enemy has entered into Thy pastures and the sheep are torn and scattered. And false shepherds abound who deny the danger and laugh at the perils which surround Thy flock. The sheep are deceived by these hirelings and follow them with touching loyalty while the wolf closes in to kill and destroy. I beseech Thee, give me sharp eyes to detect the presence of the enemy; give me understanding to distinguish the false friend from the true. Give me vision to see and courage to report what I see faithfully. Make my voice so like Thine own that even the sick sheep will recognize it and follow Thee.

Lord Jesus, I come to Thee for spiritual preparation. Lay Thy hand upon me. Anoint me with the oil of the New Testament prophet. Forbid that I should become a religious scribe and thus lose my prophetic calling. Save me from the curse that lies dark across the face of the modern clergy, the curse of compromise, of imitation, of professional-



This article first appeared in this magazine several years ago. Since that time we have been often urged to print it again. Now that our readers have almost doubled in number we feel free to reprint it.—EDITORS.

ism. Save me from the error of judging a church by its size, its popularity or the amount of its yearly offering. Help me to remember that I am a prophet; not a promoter, not a religious manager—but a prophet. Let me never become a slave to crowds. Heal my soul of carnal ambitions and deliver me from the itch for publicity. Save me from bondage to things. Let me not waste my days puttering around the house. Lay Thy terror upon me, O God, and drive me to the place of prayer where I may wrestle with principalities and powers and the rulers of the darkness of this world. Deliver me from overeating and late sleeping. Teach me self-discipline that I may be a good soldier of Jesus Christ.

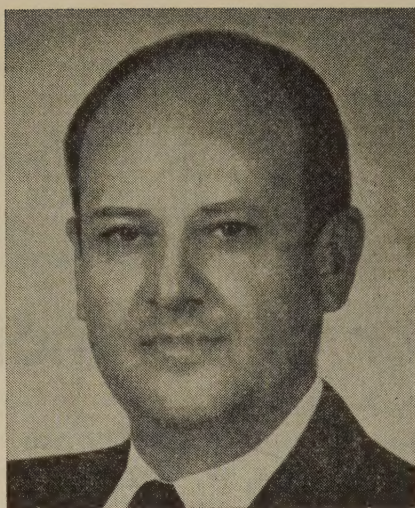
I accept hard work and small rewards in this life. I ask for no easy place. I shall try to be blind to the little ways that could make my life easier. If others seek the smoother path I shall try to take the hard way without judging them too harshly. I shall expect opposition and try to take it quietly when it comes. Or if, as sometimes it falleth out to Thy servants, I should have grateful gifts pressed upon me by Thy kindly people, stand by me then and save me from the blight that often follows. Teach me to use whatever I receive in such manner that it will not injure my soul nor diminish my spiritual power. And if in Thy permissive providence honor should come to me from Thy church, let me not forget in that hour that I am unworthy of the least of Thy mercies, and that if men knew me as intimately as I know myself they would withhold their honors or bestow them upon others

more worthy to receive them.

And now, O Lord of heaven and earth, I consecrate my remaining days to Thee; let them be many or few, as Thou wilt. Let me stand before the great or minister to the poor and lowly; that choice is not mine, and I would not influence it if I could. I am Thy servant to do Thy will, and that will is sweeter to me than position or riches or fame and I choose it above all things on earth or in heaven.

Though I am chosen of Thee and honored by a high and holy calling, let me never forget that I am but a man of dust and ashes, a man with all the natural faults and passions that plague the race of men. I pray Thee, therefore, my Lord and Redeemer, save me from myself and from all the injuries I may do myself while trying to be a blessing to others. Fill me with Thy power by the Holy Spirit, and I will go in Thy strength and tell of Thy righteousness, even Thine only. I will spread abroad the message of redeeming love while my normal powers endure.

Then, dear Lord, when I am old and weary and too tired to go on, have a place ready for me above, and make me to be numbered with Thy saints in glory everlasting. *Amen.*
♦ ♦ ♦



Dr. Nathan Bailey



Dr. Harold B. Kuhn

They'll Be Heard at Council in Columbus, Ohio

The public is cordially invited to attend all the public services of the General Council, which meets May 17-22 in the Veterans Memorial Auditorium, Broad and High Streets, Columbus.

The opening service is at 7:30 p. m. May 17, when Rev. Robert W. Battles, of Orlando, Fla., will bring the address.

The speaker at the four o'clock service on Thursday, Friday and Saturday (May 18-20) will be Dr. Harold B. Kuhn, Professor of Religion at Asbury Theological Seminary, Wilmore, Ky.

On Thursday at 7:30 p. m. the message will be given by Rev. Howard E. Nelson, former Home Secretary of the Alliance, now engaged in evangelism. Dr. A. W. Tozer, editor of THE ALLI-

ANCE WITNESS, speaks Friday evening.

Preceding the message by Rev. E. H. Murdoch, pastor in Chicago, on Saturday evening the St. Paul Bible College will present a program of music.

Dr. Nathan Bailey, President of The Christian and Missionary Alliance, will preach on Sunday morning at 10:45, and the afternoon missionary rally, in which a hundred missionaries will participate, begins at half-past two. This service, which will be in charge of Dr. K. C. Fraser, Vice-President of the Society, is one of the most colorful of the Council.

The message at the last service of Council will be given by Rev. Charles A. Epperson at 7:30 p. m. Sunday.

VOLUME 96 NUMBER 10

the Alliance Witness

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
NATHAN BAILEY, *President*
KENNETH C. FRASER, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

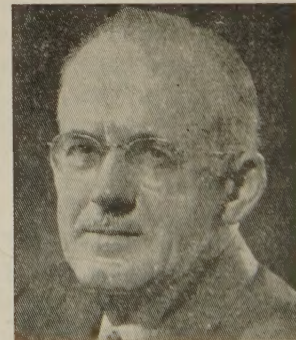
When requesting change of address kindly give both old and new address to insure proper mailing.
(Printed in U. S. A.)



Rev. Robert W. Battles



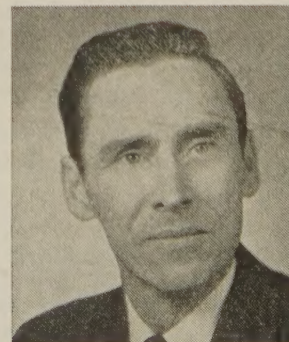
Rev. Howard E. Nelson



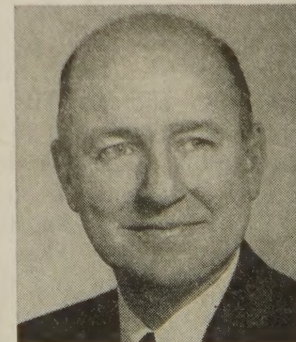
Dr. A. W. Tozer



Rev. E. H. Murdoch



Rev. C. A. Epperson



Dr. K. C. Fraser

THE ALLIANCE WITNESS

A Leader Appointed by God

By REV. WILLIAM F. BRYAN

THE very nature of godly leadership implies a supernatural quality and authority. Therefore, no man may take this solemn responsibility upon himself, and no man can lead God's people without personal and supernatural enabling. The story found in Second Kings 2 dramatically illustrates this.

Elijah, the great prophet of Israel, is to be removed, and Elisha, his young attendant, is aware of the fact. The young men enrolled in the school of the prophets are also aware of it, but their reaction stands in sharp contrast to Elisha's.

Elisha had been sufficiently close to the prophet to appreciate what sort of leader he had been. This did not cause him to despair or look to others for a decision; instead, he earnestly followed and carefully observed the man God was using. When Elijah sought to dissuade him Elisha would not turn back. When students for the prophetic ministry informed Elisha that his master was about to depart he told them to hold their peace. Merely recognizing a need neither glorifies God nor blesses His people. A leader called of God cannot be content with a scholarly analysis of the current need.

Elisha had a proper grasp of the situation. He could see beyond Elijah, the instrument, and recognize the God who used him. He was personally committed to the proposition that God will intervene in keeping with the needs of His people. Elisha did not underestimate the ministry of Elijah. He knew that a man does not become a leader of God's people as the result of natural momentum or a popular program,

but rather because of an inner drive in response to divine authority.

Elisha had a persistent hunger for reality. The would-be prophets from the school were aware of the leader's departure but were perfectly content to stand and watch from a distance. They remind us of sermon-tasters and theological experts who know almost everything but are moved by nothing. Impressed by their own knowledge, they are not impelled to act on what they know. Not so with Elisha. He had something of Jacob's spirit when that patriarch cried out, "I will not let thee go, except thou bless me" (Gen. 32:26).

That relentless follow-through which insists upon divine confirmation is not a human characteristic nor does it come as a result of training. It is an essential quality of the man who realizes that he is responsible to God for His people. The theologian who has never learned the difference between methodical instruction and divine anointing can scarcely be expected to view the place of leadership as anything other than recognition for those who diligently apply themselves. Such a man can store up sermons and preach them as a hi-fi enthusiast collects and plays his favorite recordings.

A God-appointed leader recognizes God's claim on His people, God's jealousy of His Word and God's unlimited control over the instrument He chooses to use. God's leader is awed by the responsibility of receiving and delivering a word of au-

thority, rather than being impressed with his own skill in the preparation and delivery of a sermon.

Elisha accepted the responsibility of leadership in Elijah's place. When he realized the nation soon would be without its human leader there are several things he did not do. He did not seek the appointment of men. He did not go into mourning for the good old days. He did not adjust to the fact that the miracle worker was gone and frantically set up a program adapted to the new era, using anything at hand.

Godly leadership does not attempt to strengthen itself by downgrading former leaders. It does not endeavor to build confidence by ignoring the ills of the people or enlarging upon its successes, its financial advantage or popularity. True leadership does not become irritated at the "prophets" who specialize in making comments while studiously avoiding commitment.

God's man will sense his own unmitigated helplessness while accepting the awful authority conferred by the falling mantle. Elisha had no superstitious fear of Elijah's garment. It was not enough to handle or possess it. When will we learn that degrees, recognition and ordaining councils cannot produce a leader? Even the grasp of a symbol and the recognition of God are not the final criterion.

When the crucial hour had come and the illustrious prophet was gone, the curious sons of the prophets observed from a distance. They were sufficiently near to sense the wrestling of God's man, but not near enough to get involved. (Would-be



Mr. Bryan is pastor of the Toledo Gospel Tabernacle of the Alliance, Toledo, Ohio.

leaders make good reporters.) With the folded mantle in his hands and a sense of being utterly alone with God, Elisha stood at the river.

What an awful yet wonderful moment! A short time ago he had followed the leader across this obstacle. A few moments before it was someone else who was subject to the wrath or praise of the fickle public. It would have been much easier for Elisha to join the sons of the prophets or get lost in the crowd. How nice it would have been for him if he could have slipped into the priesthood to perform the specified routine functions, while enjoying personal ease and financial security.

Elisha's heart would not permit retreat. The nation was leaderless, and the people's loyalty hung in the balance. He was the willing victim of a holy passion. He folded the mantle and the awful silence was shattered by a new voice. The spectators he ignored, personal comforts he renounced. Only one thing mattered: "Where is the Lord God of Elijah?" As he cried out and smote Jordan with the mantle his destiny was bound and sealed.

Elisha's ministry would never be determined by salaries, boards, governments or demons. How often I have felt like protesting aloud in a public service when some well-meaning person enthusiastically announced to an unsuspecting audience that the need constitutes the call of God. Is it any wonder that we have a dearth of leaders, while men are waiting for pulpits and salaries as coolly as a young professional man waits for a place to hang up his shingle? We cannot expect the church to be confident and militant as long as she has a professional leadership. The nature of the church demands a God-called, God-anointed prophet who cannot be swayed by personal comforts, financial security, social approval or satanic intimidation. He must be willing to take the lonely place with the mantle of divine appointment and insist upon a manifestation of the God of Elijah.

Once the God-appointed leader stands the test and assumes the responsibility involved, it is heartening to observe the reaction of true saints. As a general rule, Spirit-born leadership is recognized by Spirit-born

men. The divinely appointed leader would be the first to insist that he is not superior to any other member of the Body of Christ. The distinction of his office lies not in what he is but rather in what God requires of him and proposes to do with him.

If the members in any local church have an accurate concept of their leader's position, and realize to what extent the spiritual well-being of the believers depends upon his insight and anointing, the results would be most rewarding. Sincere believers would pray for their shepherd with a new urgency, not out of blind human loyalty but because of the divine order revealed in the Word.

A divine awareness of godly leadership unites the believers rather than giving encouragement to the modern trend for every man to feel he is a law unto himself, thus despising the gifts God has set in the church. The knowledge of authoritative leadership would give order, respect, direction and a divine unity in the Person of Christ, our Chief Shepherd, notwithstanding all the plausible arguments to the contrary.

It is interesting to note the reaction of the public when God established Elisha in his prophetic office. The pattern was repeated during the ministry of our Lord. He boldly exercised His divine authority by cleansing the Temple, and the people reacted by bringing their sick and oppressed to Him and He healed them all. When the Jordan opened before Elisha in response to his dramatic acceptance of God's appointment, the people came to him with their problems. The barrenness of the land was explained; his answer was in the form of salt from a new cruse, and the result was a restora-



The Thing My God Doth Hate

*The thing my God doth hate
That I no more may do,
Thy creature, Lord, again create,
And all my soul renew:*

*My soul shall then, like Thine,
Abhor the thing unclean,
And, sanctified by love divine,
Forever cease from sin.*

*That blessed law of Thine,
Jesus, to me impart;
The Spirit's law of life divine,
O write it on my heart!*

—CHARLES WESLEY.

tion of productivity and a happy people.

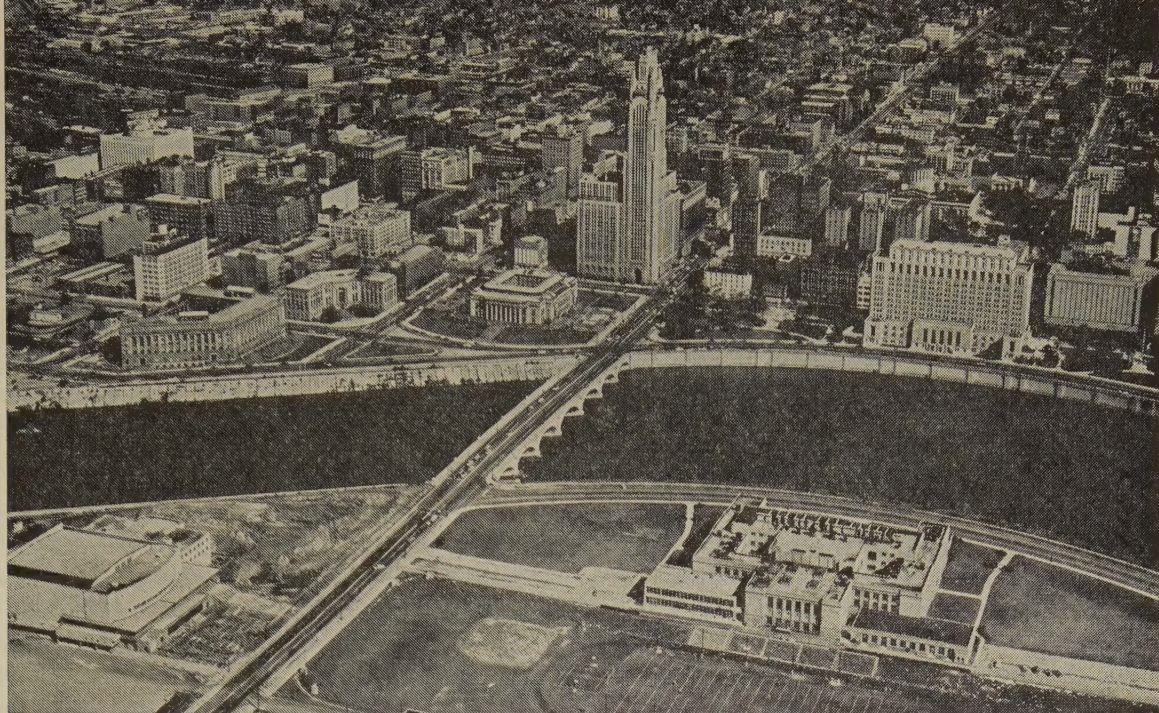
Perhaps it is more than coincidence that our Lord likens the power of the church to salt. If the church has lost her sense of wonder and divine discipline, we cannot expect her to have a healing savor or a voice of authority. She may have a polished ministry, a modern kitchen, an athletic program and an influential membership, but no one will fear her power.

I would not sit in judgment upon my brethren, but I have no hope of witnessing a revived church until there is enough sense of the supernatural to demand the reverence of her members and the respect of her enemies. If this is ever realized, it is both scriptural and logical to conclude that a godly leadership is the first prerequisite. God has always had a representative man to stand in the gap for Him.

Dr. Charles Malik, world statesman and former president of the United Nations, has said we are losing the political battle with Communism because we do not have a fearless and aggressive ideology. He cites our nation's condition as the result of going on the defensive. The church is in sad parallel both in condition and in conduct. In externals we have become so overactive that even secular writers have commented on the "overworked" clergy, while we make little or no impression on the public. The apostles simply gave themselves to the Word of God and prayer and they "turned the world upside down."

A dark hour is upon us. We must have Elishas who will ignore the babbling of the school of prophets and wait upon the Lord God of Elijah. God's man must stand alone at his Jordan before he can stand for his people in the face of barrenness.

Natural talents and scholastic attainment enhance the ministry of God's leader, but the authority, the burden and the power required will exist only as the result of a divine selection and seal. Evil men and seducers are waxing worse and worse, but as long as our Lord carries the church is commanded to occupy. We may be assured of His divine directives and order when we meet His divine requirements. ♦ ♦ ♦



COLUMBUS AREA CHAMBER OF COMMERCE

Looking east in downtown Columbus: The Veterans Memorial Auditorium is in lower left corner; across the Scioto River is the LeVeque-Lincoln Tower (center) and behind it the Deshler-Hilton Hotel; to the left is the City Hall, and to the right, the State office building. Council sessions will be held in the Veterans Auditorium.

Columbus, Host City to 1961 Council

By REV. RONALD C. CARLSON

COLUMBUS, Ohio, has had a development unlike most great cities. Natural resources, waterways and access to overland transportation were not major factors in choosing the location of a capital.

At the time Ohio was becoming a new state, a syndicate of landowners offered to erect for the settlers in this frontier region such buildings as were necessary to house the state offices. They were built on a selected ten-acre tract in the midst of a dense forest at a cost of \$50,000. A tract of equal size was reserved for the penitentiary. On February 21, 1812, after approving the syndicate's offer, the state legislature chose the name Columbus in honor of the discoverer of America.

Population growth was slow at first. At the end of one year there were only three hundred residents; at the end of four years there were seven hundred. Later the coming of lawmakers, merchants and workmen for a variety of industrial plants

rapidly swelled the number of inhabitants. Today, with an estimated population of over 505,400 persons, Columbus is the third largest city in Ohio. For the whole metropolitan area the figure is 704,365.

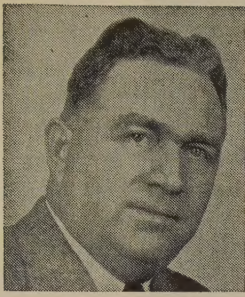
Columbus is a great educational center. Ohio State University, chartered by funds secured under the federal land grant of 1862, signed by Abraham Lincoln, is located here. The student population is 25,000, giving it a place among the top ten universities in the nation. There are six other colleges and universities in the area.

The annual Council of The Christian and Missionary Alliance will be held May 17-22 in the Veterans Memorial Building on the west bank of the Scioto River. This modern and elaborate convention hall has a seating capacity of 4,000 people. It has eleven committee rooms and ample parking facilities for all its patrons. Within easy walking distance is the Deshler-Hilton Hotel, headquarters

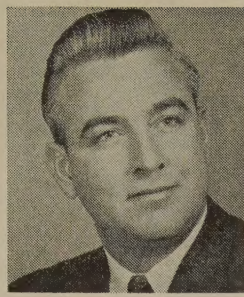
for delegates to Council. Adjacent to the hotel is the famed LeVeque-Lincoln Tower, listed among the world's tallest buildings. One of the largest department stores in the world, the F. and R. Lazarus Company, is located in Columbus. It covers twenty-two acres of floor space.

There are four churches of The Christian and Missionary Alliance in the Columbus metropolitan area. Each of them has come into being as a result of the pioneer vision and the sacrificial labors and prayers of a people who believed deeply in missions.

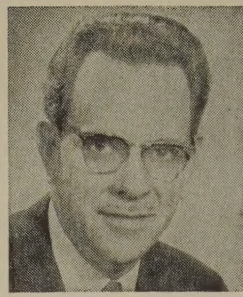
In less than eight years after The Christian and Missionary Alliance was organized (1887) with A. B. Simpson as its president, a small group of people were meeting in a storeroom at the corner of Monroe and Mount Vernon Avenues. A spiritual glow which began in their hearts at Beulah Park Camp Meeting had first found expression in Sunday eve-



Rev. Stewart Walker
Third Avenue



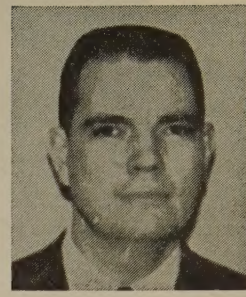
Rev. C. J. Trainer
Westerville



Rev. David N. Clark
Superintendent



Rev. Berman G. Smith
Weber Road



Rev. W. R. Hineman
Westview

Pastors of The Christian and Missionary Alliance in Columbus and Rev. David N. Clark, superintendent of the Central District

ning cottage meetings. In the fall of 1897 this group called Rev. Isaac Patterson as pastor. A letter from the state superintendent, Rev. D. W. Myland, assured the Pattersons, "Eighty loyal hearts in Columbus await your coming." Mrs. Patterson later wrote to a friend, "Many times we found ourselves wondering just where some of those eighty hearts were." Nevertheless the church was organized in 1901 with fifty-eight members.

When they moved into the rented hall their first service was a missionary convention. This was prophetic of the vision that has characterized the ministry of the people who brought into being the Third Avenue Alliance Church. Their giving in support of evangelism at home and abroad, their spiritual enthusiasm, their faithfulness in intercession and their love for hymns on the deeper life, all reflect the spirit kindled at the camp meeting which inspired them to become identified with The Christian and Missionary Alliance in its world-wide ministries. Rev. Stewart Walker, the present pastor, is the twelfth to hold that position. The vice-president of The Christian and Missionary Alliance, Dr. K. C. Fraser, was pastor here from 1941 to 1949. Rev. F. H. Rositer, of Spokane, Wash., who at ninety-eight years is the oldest retired official worker in the Alliance, also served the Third Avenue Church at one time.

The Weber Road Alliance Church called its first pastor, Rev. Robert W. Battles, in 1933. Previous to that time the group had been assisted by Rev. J. A. Diehl, of the Third Avenue Church. At present the Sunday school attendance is 175 persons, and the church membership is 101. Rev. Berman G. Smith has recently as-

sumed the pastoral responsibilities.

The Westview Alliance Church is in process of relocating. It began in 1944 as "The Stone Quarry Chapel," and has had a fruitful ministry. Nine full-time workers who received their spiritual nurture in this church are now engaged in gospel ministries at home and abroad. The present pastor is Rev. W. R. Hineman, under whose vigorous leadership the church is transferring to its new and more commodious location.

In the fall of 1959 the pastors of the Weber Road and the Third Avenue churches coöperated in assisting the people who wanted an Alliance church in Westerville, just inside the metropolitan area. Pastors Thomas and Walker alternated in holding services in the Whittier Elementary School. The church is now fully organized and in March, 1960, welcomed Rev. C. J. Trainer as their pastor. Rev. David N. Clark reports that the goal for the missionary giving of this new church is \$2,100 for 1961.

In all, twenty-five men and women from the Columbus Alliance churches have responded to the call of God and have devoted their lives to His service either in the foreign fields or in the homeland. The offerings for support of missionary work abroad have been generous and backed with intercessory prayer.

The General Council is being held for the first time in Ohio's capital city. Other Ohio cities have been host to Council in previous years, and it is appropriate that the Alliance churches in Columbus should be recognized for the distinguished part they have had in the history of the Society. May they continue to abound in the work of the Lord until He returns. ♦ ♦ ♦

The Witness of the Scriptures

WESTMINSTER ABBEY SERVICE,
LONDON, MARCH 15

The service of commemoration and thanksgiving held in Westminster Abbey on March 15 was an impressive occasion. The thanksgiving was first for the Authorized Version, of which this year is the 350th anniversary, and also for the completion of the New Testament, the first part of the New English Bible.

The sermon, which was preached by Dr. C. H. Dodd, general director of the new translation, was based upon John 15:26, 27. He pointed out that the indispensable qualification for the ministry of the apostles was that they had had personal acquaintance with Christ in His ministry from the beginning and could also give firsthand testimony to the fact of His resurrection. A further qualification was that they received the Holy Spirit—the Spirit of Truth—who bore witness with them. Their testimony therefore was inspired testimony and is preserved to us in the writings of the New Testament.

Thus in the New Testament we have the final deposit of apostolic witness and it is this which gives the Bible its unique place in the Christian Church. The Scriptures continually bring us back to the essential fact of Christ and His meaning for us. In every public reading of the New Testament the inspired testimony of the apostles is declared afresh.—THE CHRISTIAN.



I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him. I wish it might tempt some of your souls to the higher life. I hope it may.—PHILLIPS BROOKS.



DAVID R. ENLOW, Reporter

AT HOME

Wycliffe announces Summer Institute: The Summer Institute of Linguistics, scientific arm of the Wycliffe Bible Translators, Inc., announces a training program open for prospective missionaries and missionaries home on furlough at summer sessions affiliated with the Universities of Oklahoma and North Dakota (June 12-August 25) and Washington (June 19-August 25). College, university and Bible school students may qualify.

Lutherans publish guide on Christian funerals: Seven Lutheran pastors in the Lake Minnetonka (Minn.) area are campaigning against "lavish funerals which seem out of place in the Christian scheme of things." "We can honor the dead best by caring for the needs of the living," they said, while urging that funerals be held in churches and without undue emphasis "upon viewing the person in the casket." Their views were contained in a pamphlet, "When a Christian Dies," written "to guide Christians at this bewildering time."

Urges Presbyterian realignment: An editorial in the conservative *Presbyterian Journal* (weekly organ of the Southern Presbyterian Church) suggests the following: that there be a realignment of the United Presbyterian Church in the U. S. A. and the Presbyterian Church in the U. S. (Southern) to form two new churches—one ecumenical and the other evangelical. The editorial opposed a four-way church union urged by Dr. Eugene Carson Blake, clerk of the United Presbyterian Church.

New director for Inter-Varsity: Charles H. Troutman has been appointed general director of Inter-Varsity Christian Fellowship and will assume his duties in Chicago on September 1. He succeeds C. Stacey Woods, who resigned to devote his time to the International Fellowship of Evangelical Students. Mr. Troutman began his student work in Canada, then came to the United States when Inter-Varsity work was started at the University of Michigan in 1939. Since 1954 he has been head of the Inter-Varsity Fellowship in Australia.

Seeks support for jailed street preachers: Rev. Florian Manas, Jr., director of Youth for Christ in Cleveland, Ohio, recently sent letters to all Protestant and Eastern Orthodox clergy of Greater Cleveland urging them to give spiritual and moral support to three Baptist lay preachers arrested in March for holding street meetings.

Mr. Manas, contending that the March 25 arrest of F. H. Baker, Basil Kalashnikoff and Charles Denny was unconstitutional, said a small group had been organized under the name "Citizens United for Civil Rights and Religious Freedom" on their behalf.

ABROAD

Formosan New English Bible becomes best-seller: A photo-printed copy of the New Testament portion of the New English Bible published in March has already become a best-seller in Taipei, Formosa. Reproduced and distributed without permission, the copies retail for seventy-five cents.

Society earmarks funds for Tamil Scriptures: At Madras, India, enthusiasm has greeted the news that the Canadian Bible Society will finance the printing and distribution of about a million copies of the Scriptures in the Tamil language. The five-year project is expected to cost about \$100,000. Tamil is the oldest language in India and is spoken by some thirty million people in Southwest India and a million in Ceylon.

Indonesia makes religious survey: The Information Section of the Religious Department of Indonesia has released the following set of figures, showing the religious affiliation of the ninety-four million Indonesians: Moslems, 90.05 per cent; Protestants, 3.43 per cent; Hindus, 2.14 per cent; Roman Catholic, 1.21 per cent; animists, 1.80 per cent, and others, 1.37 per cent.

Australian Baptists adamant against WCC ties: For the second time the Baptist Union of New South Wales voted in Sydney, Australia, against affiliating with the World Council of Churches and the Australian Council of Churches. "We are, however," the speakers said, "prepared to coöperate with other Christians in all evangelical and interchurch movements whose objectives (we) can support."

THE PRESS

Christianity Today announces staff changes: Concurrent with the opening of its first foreign bureau in London, *Christianity Today* magazine has announced staff changes in its Washington, D. C., editorial offices. Dr. James DeForest Murch, managing editor since September, 1958, has resigned to take up a ministry of free-lance writing, lecturing and preaching. Dr. Frank Farrell, editorial associate since February, 1958, has been appointed assistant editor, a newly created post.

ODDITIES IN THE NEWS

Church members dropped; charged to rejoin: In a drastic move to raise money for a \$450,000 building program, the pastor of the Abyssinian Baptist Church in New York dropped 11,000 members from the church rolls and required them to pay one dollar for their re-enlistment as parishioners. Adam Clayton Powell, Jr., is pastor of the church and a Democratic representative in Congress from the city's Harlem area.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Double Vision

Vacation Bible schools mean planning, preparation and work. Why not use it all for more than one two-week school? Results may double too!

We often pray, "Lord, increase our faith. Give us a vision of the lost." Do we expect an answer? Would we be willing to respond to an opportunity? Do we believe that God could indeed double our vision?

Last year 647 of our churches held vacation Bible schools. It takes a great deal of prayer, planning and preparation to produce an effective vacation Bible school. But the value of such an effort can scarcely be measured. Changed lives (5,564 decisions for Christ were reported last year), a revitalized church, valuable experience for teachers, an enlarged group of church workers, new families reached, public recognition of the church by the community, bring to mind just a few of the gains.

What about the prospect of *re-using* all that planning, preparation and experience and *extending* those values by setting up another VBS in an unevangelized area of your community? What about a double vision for your VBS this summer?

In reviewing the results enjoyed by a denomination which sponsored what they called "mission vacation Bible schools," the following testimonies were cited:

A "mission" or extension school was held in Kentucky with an enrollment of 122. Of these, sixty children were not enrolled in any Sunday school. In California a VBS was held where a mission had ceased functioning. From this vacation school a Sunday school was organized and the following Sunday regular church services were started. In Florida an extension VBS was

followed by the establishing of a new Sunday school. The sponsoring church soon purchased property for the extension church, a pastor was called and the first building was constructed. The following year when the church was organized the second unit of the new building was completed.

The possibilities of extension through a summer Bible school are evident. There are needy areas all around your church where an extension VBS may be set up. Consider these possibilities:

1. New housing developments in metropolitan areas.
2. Established areas where boys and girls live beyond the practical reach of an existing Alliance church.
3. Areas where geographical boundaries make it difficult for boys and girls to be reached by existing Alliance churches.
4. Communities where numbers of children from a minority group are living.

PLAN OF ACTION

This is what you can do. Under the leadership of the pastor your church can plan to conduct a vacation Bible school not only for your own children, but also in an area where boys and girls have no opportunity for Bible study. A good time for such a school would be mid-August.

Your missionary committee and the VBS committee should then collaborate in choosing the best location for the school. The lack of facilities may present a problem, but do not let this stop you. Appoint a com-

mittee to search out a place. This could be a hall, a school building, the basement of a home; or, if even these makeshift accommodations are not at your disposal, it may be possible to erect a tent.

Workers must be recruited from the sponsoring church. Many who teach in the regular VBS will be prepared and ready for the extension opportunity. Then again, there may be workers in the sponsoring church who are not able to help in the regular VBS but who would be willing to work in the extension school.

Surplus materials from your first school can be used. Your faith, as well as a survey of the community, will guide you in how much additional material to order. Handwork samples will already have been selected and worked out.

You may secure a certain amount of help and financial support from the extension Bible school itself. But the full, enthusiastic support of the sponsoring church must be behind it. The pastor, if possible, should be the superintendent of the extension school. As much publicity should be given to it as is given to the regular school. Remember that this is a missionary effort which may result in the establishing of a full-fledged church!

Regardless of the outcome, the extension VBS will be a worthwhile project. Boys and girls in these needy areas respond readily to the opportunity you make possible and will not want it to end after the two weeks. An invitation to attend a Sunday school regularly will receive a good response.

It will not be possible for every extension VBS to develop into a new Sunday school and eventually into a church. But if the need of the chosen area is squarely faced by the sponsoring church and if pastor and workers are enthusiastically behind the project they may want to bring it to the attention of the District Superintendent for a complete survey. If it represents an opportunity worth following up the needed support and leadership will be undertaken by the district.

Double vision for VBS may bring results far beyond your expectations!

For a packet of VBS planning and publicity helps send 25 cents to the National Sunday School Office, 260 West 44th St., New York 36, N. Y.



My Conversion

By REV. PAUL NICOLAAS POTU

I was born in a Christian family, my father being a missionary of a Dutch mission which first opened the central part of the island of Sulawesi to the gospel.

My mother too was a good Christian, and together they taught us to pray before we ate and before we went to bed. We went to Sunday school and my mother read us Bible stories. So I had an understanding about the Lord Jesus even when I was a little boy.

When I was fourteen years old I attended the catechism class conducted by our pastor. Two years later I was graduated and became a full member of our church. It was the first time I was permitted to take the Lord's Supper. I felt that I was a very good Christian man and, moreover, that I was well instructed in Christianity.

But a few years later when I went to the Bible school in Makassar and began to study the Scriptures I knew that I was not Christ's. I knew Him only as the Lord and Saviour of sinners and of the world, but not for myself. Many times it was as if I heard a voice which said: "Yes, you have heard Me, you have seen Me and you have known Me, but you have never confessed Me. You have never called upon or asked Me for help to save you from your sins. You are still a lost sinner." When I heard this voice I was very afraid and could not pray, because I knew that God would not hear and answer me.

One day when Rev. Gustave Woerner taught us in Romans joy

Introducing . . .



Rev. Paul N. Potu
Indonesia



Rev. Ismael Higuera
Chile

Mr. Higuera, representing The Christian and Missionary Alliance of Chile, and Mr. Potu, representing Gospel Tabernacle Christian Churches of Indonesia, will attend the General Council in Columbus May 17-22, and later will have the opportunity of speaking at some of our churches.

came in my heart. My eyes and my heart were opened and it was as if I saw Jesus, crucified on the cross at Calvary for my sake only. I could not understand His wonderful and great love but I knew it was upon me.

At the end of our class the teacher gave time for everybody to pray. So I knelt and prayed to Christ and worshiped Him. I confessed that He was my Saviour and my Lord and that I believed in Him, in His Word, and rejoiced in all that He had done for me. Tears came to my eyes, but my heart was filled with wonderful peace and joy. I felt and I knew that it was Jesus Himself who came into my heart with His Holy Spirit and stayed in me. And I knew that I was His and He was mine from that day and forever. After class I went back to my room and knelt before Him, and with my whole heart, mind and soul I gave Him praise. Once more my heart filled with joy and peace from above.

This blessed day began a new period in my life and in His love I grew further in Him.

As president of the Gospel Tabernacle Christian Church of East Kalimantan, Mr. Potu has the oversight of 134 organized churches and 23 unorganized groups. There is a baptized membership of 12,928 persons. . . . The Long Bia Bible School had an enrollment of sixty-five students last year, with six young men and one young lady graduating. All of these are now in active service. . . . East Kalimantan is the oldest and largest part of our work in Indonesia, which also includes our headquarters in Java, West Kalimantan and East Indonesia (Bali, Sulawesi, Sumbawa, Lombok, Timor and Alor).

REV. ISMAEL HIGUERAS

Ismael Higuera was born into a very sincere Roman Catholic family in the city of Valdivia, Chile, in 1896. He was eighteen years old when he heard the gospel in street meetings. Being sure that these preachers he heard were mistaken in their beliefs he began to study the Bible to show them their error. Instead, he found he could not resist the light of the truth revealed in the Scriptures. He was baptized the next year. In 1924, after studying in our Bible institute in Temuco, he began to preach.

His first ministry was in the town of Purranque, Southern Chile, and after serving several other churches he came to Temuco. For the past twenty years he has had a weekly radio program in Temuco. He has served as president of The Christian and Missionary Alliance of Chile for twenty-six years.

The Christian and Missionary Alliance operates in Southern Chile, the area severely affected by the earthquakes and tidal waves a year ago. All but two of our churches suffered serious damage or complete destruction. But with the help received from the Alliance fellowship around the world and the undiminished zeal of the Christians in Chile reconstruction is well under way. At its conference in January the Chilean Church made formal record of their deep gratitude for the expressions of love from all over the world. . . . The Christian and Missionary Alliance in Chile is composed of 47 organized churches and 195 unorganized groups. . . . Work is carried on in Spanish, English, German and Araucanian (language of the Mapuche Indians). . . . Our staff in Chile consists of nineteen missionaries and sixty-two national workers. There are thirty-one students in the Bible school at Temuco.

Courageous Soldier and Gentle Christian

By REV. ROBERT L. NIKLAUS

THE December 5, 1960, issue of *Time* Magazine carried the account of the death in Congo of Col. Joseph (Justin) N'Kokolo from a burst of machine gun fire. He had gone to the Ghanaian embassy in Léopoldville with two hundred Congolese troops which he had deployed facing the embassy. Then he started across the street, evidently with the intention of conferring with the Tunisian officer in command of the U.N. soldiers who had been sent to guard Nathaniel Welbeck, Ghanaian Chargé d'Affaires. Welbeck had been ordered to leave Congo a month earlier and Col. N'Kokolo was charged with enforcing the order. He was killed instantly as he crossed the street, a drug-crazed security inspector having given the command to fire.

So ended the life of a courageous soldier and a gentle Christian. Courage and gentleness are a rare combination in a professional soldier. Men despair of merging army hardness and Christian gentleness.

But Justin N'Kokolo was an exception. Twenty-five years of army hammering and tempering had forged him into a first-class soldier, but he never forsook the grace and humility of the Saviour he embraced when he was a lad.

Justin N'Kokolo was born into a Christian home forty-eight years ago. His father was a deacon and later a pastor of the Christian and Missionary Alliance church in Congo. Even Justin's boyhood was characterized by gentleness and sensitive restraint. He stood quietly by and watched his companions romp out of childhood.

His spiritual crisis was also quiet. His father could not recall when Justin had his personal encounter with Jesus Christ, but there was no doubt that he had met God. He joined the church and was zealous in serving the Lord. Pastor Longo

and his son became a familiar team on the circuit of quarterly meetings. In time Justin began substituting in the pulpit when his father was away. It seemed certain Justin N'Kokolo was headed for the ministry.

But the government had other ideas. In 1936 the village chief was ordered by the local administrator to provide two fit young men for the army. The canny chief knew better than to ask for volunteers. Instead he picked two promising youths and sent them to the state post at Tshela for "road work." Justin was one of the two chosen.

Not till the physical examination was over and the order signed did the two tumble to the ruse. Then it was too late. At the age of twenty-three young N'Kokolo was sworn into *La Force Publique*. A quarter of a century later a blazing sub-machine gun released him from that vow.

No one seemed more unfitted and unprepared for the brutal rigors of professional army life than Justin. He was gentle, retiring and wanted to preach. These qualities ordinarily

are unknown to men paid to fight and to kill. It seemed but a matter of time before N'Kokolo's Christian integrity would choke in the dust of the parade ground.

Boot camp did not dim N'Kokolo's testimony. What it did do was to stir a latent quality in him—courage, the protective big-brother of his sensitive nature. Because of it, men took him seriously and his testimony continued vigorous and unsullied.

Justin emerged from training a soldier's soldier. He surpassed his fellows in machine gun competition. Officers too were impressed with his diligence in following orders. A military journal remarked: "*Pour lui, les devoirs professionnels et religieux étaient sacrés* (For him professional and religious obligations were sacred)." The pattern of his life was set: courage in duty; gentleness in character.

Congo, as a Belgian colony, was sucked into the holocaust of 1939-45 when Hitler overran Europe, and *La Force Publique* was sent to rap Mussolini's knuckles in Ethiopia. The dark columns serpentine out of Congo, wound northward until they drew up before the Italian lines. Three sharp campaigns followed. The Italians were sent reeling from their positions and fled in terror. The Congo army fully accomplished its mission in the battle of Ethiopia.

N'Kokolo had little to say about his part in the campaign. His letters home were concerned only with family events and questions. Nonetheless, stories reached home that made his tribe glow with pride.

One such story about N'Kokolo was circulated soon after he was assigned to an artillery unit. The battery was sending salvo after salvo screaming after the enemy. Then one of the guns jammed. The battery officer drew the men around him. Someone, he said, had to unlock the

Col. Justin N'Kokolo, killed in December while in military service in the Congo.

CONGOPRESSE



ammed breech and remove the shell. "It's tricky business," he warned, "and whoever tries it may be killed."

He then asked for a volunteer. N'Kokolo stepped forward. The other soldiers melted from the gun position and he set about delicately to disarm the loaded field gun. Time held its breath as the young soldier tinkered with death. Then the breech swung open and the shell slid smoothly out.

Other stories circulated about Justin, stories difficult to confirm because of his silence. But there was no doubt of the government's appreciation of this quiet, fearless soldier. He came out of the war twice-promoted and decorated. He was later sent to Belgium and appeared before King Baudouin as a representative of the Congo army.

None of these things caused him to swerve from following Christ. He remained consistent and untiring in witness. This faithfulness won many to Christ and resulted in the establishment of a string of churches through Upper Congo.

When the day's work at camp was finished he would do what he enjoyed most: speak to men of Jesus. N'Kokolo carried on a Bible class among the troops on the base and preached the gospel in the surrounding villages. When a small group of converts was gathered, he would lead them in building a chapel. He was even allowed at times to use prisoners from the brig to erect chapels. Some of these same prisoners were saved through his devotion to Christ.

His furloughs home were also opportunities for ministry. His village friends still marvel at Justin's coming home, a bemedaled, honored hero, and then arising at five o'clock Sunday morning to sweep the church.

Some relatives took advantage of his Christian character. They seized his land. "He no longer 'belongs,'" they insisted. "He spends all his time in the Upper Congo. Let him stay there." Nothing stirs sheer fury and hatred in the Congolese heart more quickly than a land quarrel. Land is the tribal badge of the Congolese, his security in old age, his standing in the village. What would this popular, battle-hardened soldier do? N'Kokolo came home on furlough

and faced his grasping relatives. "I should be angry," he said quietly. "I could do you great harm. But because of Jesus I can't." This was the gentleness of his Lord.

The year 1956 ended N'Kokolo's military obligation. The term of service in *La Force Publique* is twenty years. He was a sergeant-major and had been decorated eight times. But his superiors balked when he applied for retirement. Independence was in view and the new nation would desperately need trained soldiers. N'Kokolo persisted in presenting his application until the governor-general, highest ranking official in Congo, reviewed his impeccable record of service. Then N'Kokolo was summoned to the governor's office. Following the interview, N'Kokolo withdrew his retirement application.

The infant republic was quick to recognize N'Kokolo's worth and in 1960 commissioned him adjutant. The same year he was advanced to lieutenant colonel, second-ranking officer in the Congo army.

His mettle as an officer was immediately put to the test by the bloody events following independence. He sped from one troubled

spot to another, tireless and grim, persuasive but firm. His troops listened and obeyed. They knew him and they respected him.

Lt. Col. N'Kokolo would have done much more for his bleeding country. But he did not have the chance. In the gathering dusk of November 21, 1960, unarmed and unsuspecting, he walked into the snarling muzzle of a Tommy gun.

President Kasavubu, Army Chief Mobutu and millions of Congolese paid tribute to this unusual soldier and Christian. More meaningful still was the convoy of troop-filled trucks which escorted the casket to its village resting place. These soldiers knew of his faith. Many of them had come to Christ through his personal ministry.

Justin N'Kokolo's military career was ended, but not his testimony. The official army journal noted:

"His faith was his governing principle. Not a dead faith, a fact of theory learned from books, but a living faith, put in practice every day. . . ."

Such a testimony death cannot touch. It burns on in the hearts of those who knew this man of courage and gentleness. ♦ ♦ ♦

Foreign Briefs . . .

HONG KONG. Sixty students are enrolled in the Alliance Bible Seminary in Hong Kong, and fourteen are expected to graduate in 1961.

In Taipei, Formosa, the congregation is now giving toward the support of a branch church. The attendance in the main church averages one hundred persons. . . . Baptisms have taken place in every one of the Alliance churches in Hong Kong and Formosa.

DALAT, VIET NAM. Rev. and Mrs. Jean Funé report that there were 125 delegates from twenty-five language groups at the Tribes conference in Banméthuot March 4-7. In all, seven hundred people attended. Mr. Y Ham, of Banméthuot, was re-elected chairman. Sao A, assistant chairman, will give full time to evangelism. The young people now have a district committee also, and their work should progress.

Sixty-three men and fourteen women enrolled in preparatory classes in the Bible school at Dalat. There was

a good spirit among the students and some of them made good progress. Others, while not as apt in their studies, were yet able to give a good witness. In Di Linh Rev. and Mrs. H. A. Jackson had a short term school with over sixty students attending.

In March three tribes workers of the Dalat area, Ha Klas A, Chu C and Doi C, were ordained. At the service the men humbly thanked all who had had a part in bringing them the message of salvation and instructing them.

The books of Timothy, Titus, Philemon and Hebrews have been mimeographed in the Koho language, as well as the epistles of James and Peter. Miss Helen Evans and the national committee are revising the Gospel of John and the Book of Acts.

Two workers among the tribes visited fourteen heathen villages in March. They were very conscious of spiritual opposition, but eight people prayed for pardon.

Thai Christians Build a Chapel

Rev. Chom Phoopharot, left, chairman of the Thai Church, stayed to help Christians get started



By MRS. CLARK L. GARDNER

IT IS awesome the way a tiny plant bursts through the soil. Even to the one who has carefully tended it and watched for the tiny stem and leaf, its appearance seems sudden.

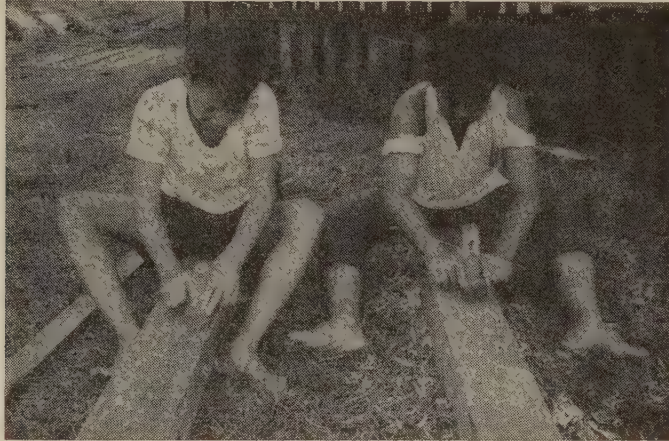
That is the way the erection of the Good News Chapel in Roi Et City, Thailand, appeared to us. Friends in the homeland joined in prayer with the local Christians and missionaries on the field for a church building here. The meager offerings of this small group in the provincial center did not swell the building fund very quickly, but they indicated a real desire for a place of worship.

Months stretched into years before the building fund was large enough for the group to consider buying a piece of property. Finally the leaders began to look around for land in a suitable location. They searched for a year before finally deciding on a plot.

Rev. Chom Phoopharot, president of the Thai national church, was in Roi Et the Sunday the church committee announced the purchase of property. The group requested him to stay a week and help get a building started. The members were eager to have the chapel ready for the annual Bible conference just two weeks away. He agreed to do this, and his assistance was both beneficial and encouraging.

The following day the lay leader and three newly converted teen-agers began the planing of posts at the lumberyard. At the end of the third day, when they had finished, all the men set to work digging holes in which to set the poles.

Newly converted teen-agers helped plane lumber for the chapel



On the third day the men set the posts for the framework



The corrugated iron roof was next, with men giving as much time as possible to the work



What joy there is when the longing of years is satisfied, and there is a gospel chapel as a public witness to the community. In Roi Et, Thailand, the Christians planned it, their hands built it and their gifts financed it—The Good News Chapel, dedicated to the glory of God and the salvation of their countrymen. Simple as it is, the building represents an advance step for these Christians in a land where Buddhism is the state religion.

The girls helped when it came time to haul and break bricks for the cement floor



PHOTOS BY REV. C. L. GARDNER

The ladies served the noon meal for the workmen each day: sticky rice with fish sauce, peppers and fried vegetables. After the framework was up the girls helped with the hauling and breaking up of bricks for the base of the cement floor. Even the grandmothers turned out to help with this operation. An experienced mason offered to sell the materials for cost and to donate his services, which made possible a very fine cement floor at a low price.

The afternoon before the scheduled Bible conference was to begin benches, tables, chairs and blackboard were moved into the new building, which is five by nine meters in size with a corrugated iron roof. Before the weary Christians left for their homes at dusk they completed the final touch by nailing a cross above the entrance.

Never has the "Doxology" been sung with more feeling in Roi Et City than it was the next morning as over thirty of God's children worshiped in the chapel that He had enabled them to build. It had actually come into being within twelve days. Services were held in the new building for eight consecutive days, establishing well the idea that the Good News Chapel was now open.

With the Lord's help these Thai Christians had planned it, their hands built it and their offerings financed it. The *real* church, of course, is made up of the born-again believers. May they be ever strengthened and built up in love, wisdom and honor by and for the Master-builder.

◆ ◆ ◆

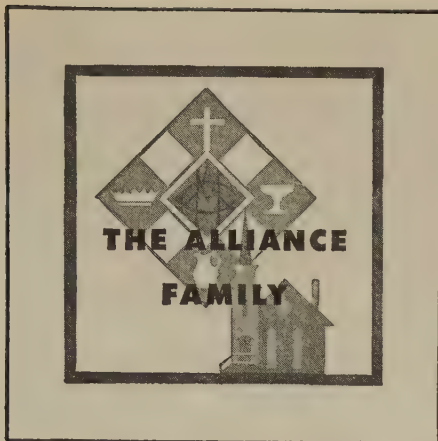


An experienced mason donated his services in laying the floor though he was not a Christian

At last it was ready—"The Good News Chapel"—and Nai Tin, a Christian policeman, gave his testimony



Nai Sing Cuchasane, a Roi Et boy now preaching in Yasothon, came for a preaching ministry



JAMES B. HARR, Reporter

On Furlough

Miss J. E. (Anna) LeRoy arrived in New York on April 26 from Indonesia on an emergency health furlough.

The Misses Hilda J. Davies and *Agnete K. Hansen* arrived May 4 from India. They have completed their third and fifth terms respectively.

With the Lord

On April 4 *Mr. Clark Rhodes*, long-time member of the Green Ridge Alliance Church, Scranton, Pa., passed into the presence of the Lord, whom he served with great joy and enthusiasm. Genuinely interested in the missionary work of the Alliance, Mr. Rhodes served his church as missionary treasurer for almost twenty-five years.

He is survived by his wife, Mabel; a daughter, Marion, wife of Rev. Sidney Harris, Alliance pastor at Wellsville, N. Y.; two sons, Rev. Warren Rhodes, evangelist of the Eastern District, and George Rhodes, a Christian layman. The funeral service was conducted by the pastor, Rev. W. S. Corby.

Mr. Clarence W. Hines, of Chicago, died on April 17 following a stroke suffered on April 1. He was sixty-nine. Mr. Hines was a great lover of world missions and a friend of many missionaries in widely separated fields. While he was very modest about his gifts, it was known that he contributed heavily to foreign missions. He and his wife, Viola, and their daughter, Ruth, cordially welcomed missionaries in their home. Mr. Hines himself often meeting them at airport or railroad station. No hour was too early or too late for him to do this service.

There is hardly a field among the twenty-two where the Alliance operates that does not have on it some who loved Mr. Hines and who will feel a real sense of loss when they learn of his death. His pastor, Rev. E. H. Murdoch, and Dr. R. R. Brown, of Omaha, conducted the funeral service.

We have just received word of the death in January of *Rev. Ersie Fenton*, who served in the Northwestern District. His early ministry was among the

homesteaders in North Dakota. Since 1926 he ministered in Montana and the surrounding areas. He is survived by two brothers and three sisters.

Paintersville (Pa.) Dedicates Church

Well over three hundred people turned out recently for the dedication service of the Paintersville, Pa., Alliance church. Rev. Clifford H. Erickson, of Pitman, N. J., preached the dedication sermon and twelve others, including former pastors and one charter member, took part in the ceremonies.

Because of growth and expansion, the new building became a necessity for this congregation established in 1938. According to the pastor, Rev. Raymond Dibble, the Sunday school averages 200 in attendance. The church, valued at \$60,000 with furnishings, was erected for approximately \$35,000.

Evangelistic Meetings Held

Springville, N. Y. Dr. Glenn V. Tingley held meetings here recently and with his son conducted a campaign in Calvary United Brethren Church in Lake Odessa, Mich.

In *Springville* Rev. Bernard L. Dunham, pastor, reports that the meetings were well attended and that several persons professed conversion. In Lake Odessa there were five converts, two persons reclaimed and eleven dedicated to special service.

Lincoln, Nebr. Rev. Paul Edwardson, Christian and Missionary Alliance evangelist, and Rev. Lennart Sandbergh, for sixteen years a pastor with the Salvation Army in Sweden, held a week of meetings recently in the Havelock Alliance Church. Mr. Edwardson has recently ministered in Hawaii and plans to go soon to the Philippine Islands for further evangelism.

According to Pastor James Cunningham, the two evangelists conducted "one of the most successful crusades in the Havelock church in many years."

Ottumwa, Ia. Rev. Robert Hubaker, of Clearwater, Fla., held ten days of

meetings recently in the Alliance church here. He later spoke in Davenport and Des Moines. Rev. Richard J. Easterday, Ottumwa pastor, stated that there were at least five conversions during public appeals and that one person was converted at home.

Brooklyn, N. Y. Dr. Glenn V. Tingley held a seven-day evangelistic crusade at the Clarendon Road Church. The pastor, Rev. Eldon F. Holes, reports that four adults and four Sunday school children made decisions for Christ and new contacts were made in the community.

Nyack's 78th Commencement

Nyack Missionary College will observe its seventy-eighth commencement season May 26-29, beginning with a music recital in the college chapel.

Speakers for the week end will be Dr. A. W. Tozer at the baccalaureate service on Sunday morning, Dr. Nathan Bailey at the missionary meeting Sunday evening, and Dr. W. Robert Smith, of Bethel College, St. Paul, at the commencement exercises on Monday morning.

Almost one hundred young people will receive diplomas and degrees. More than half of the class have applied for foreign missionary service.

Virginia Congregation Moves to New Church

The congregation of the Christian and Missionary Alliance church of Roanoke, Va., moved recently to their new church building, an air-conditioned brick structure designed to seat 300 worshipers and with facilities for a departmentalized Sunday school of 300. It is located in a growing residential area.

Rev. C. J. Mason, superintendent of the South Atlantic District, was the speaker in a series of special meetings leading up to the dedicatory service. Rev. Clifford E. Harrod, Roanoke pastor, states that since relocating, the church has had a marked increase in attendance.



The Christian and Missionary Alliance, Roanoke, Va.

Sunday

JOHN 21:12-19 (verses 18, 19).

He [Jesus] has left for you to carry with Him "the fellowship of his sufferings." The old legend tells us that when He met Simon Peter fleeing from Rome to escape the fiery wrath of Nero, He asked him, "Whither goest thou?" And Peter frankly told of his flight and then asked in turn, "Lord, whither goest Thou?" The answer came, "I am going to Rome to be crucified a second time because My disciple Peter has run away from his cross." No wonder Peter turned back from his flight and hastened with downward head to follow the example of his dying Lord.

—A. B. SIMPSON.

Monday

COLOSSIANS 4:1-11 (verse 2).

The plea and purpose of the apostles were to put the church to praying. They did not ignore the grace of cheerful giving. They were not ignorant of the place which religious activity and work occupied in the spiritual life. But not one nor all of these, in apostolic estimate or urgency, could at all compare in necessity and importance with prayer. The most sacred and urgent pleas were used, the most fervid exhortations, the most comprehensive and arousing words were uttered to enforce the all-important obligation and necessity of prayer.—E. M. BOUNDS.

Tuesday

PROVERBS 3:1-12 (verse 5).

I see that in all our trials our Lord will not mix our wares and His grace overhead through other [together]; but He will have each man to know his own, that the like of me may say in my sufferings, "This is Christ's grace and this is but my coarse stuff: this is free grace and this is but nature and reason." We know what our legs would play us if they should carry us through all our waters.—SAMUEL RUTHERFORD.

Wednesday

HEBREWS 4:1-11 (verse 9).

*There is a faith unmixed with doubt,
A love as free from fear;
A walk with Jesus where is felt
His presence always near.
There is a rest which God bestows,
Transcending pardon, peace,
A lowly, sweet simplicity
Where inward conflicts cease.*

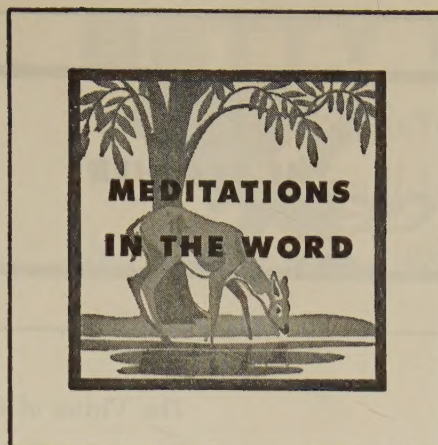
—SELECTED.

Thursday

PSALM 34:11-22 (verse 19).

All the afflictions of the righteous open out into something glorious. The prisoner is not merely delivered, but he finds an angel waiting for him at the door. And with every deliverance comes a specific blessing. One angel is named faith; another, love; another, joy; another, long-suffering; another, gentleness; another, goodness; another, meekness; another, temperance; another, peace. Each of these graces says, "We have come out of great tribulation."—GEORGE BOWEN.

MAY 17, 1961



Edited by EDITH M. BEYERLE

Friday

GENESIS 37:5-11 (verses 5, 8, 10).

Like many another, before and since, Joseph, good boy that he was, talked too much. God shared His secrets with Joseph and had the lad kept them to himself he would have spared much suffering for himself as well as for his father and brothers. His father's heartbreak and his brothers' sin were all the result of Joseph's talking! A different story could have been chronicled had he dreamed, kept quiet about it and gone his way. He learned better, as everyone does, when it was too late to mend matters, and he suffered the consequences. "Think twice before you speak" is a very good maxim.—PAMEIL.

Saturday

JOHN 17:13-26 (verse 20).

For you, fellow believer, and for me, in the great love of Jesus' heart, His voice reaches the ear of the Father. Oh, the marvel of it! He had us on His heart before the world was. He had us on His heart amid the blackness of Golgotha and the sorrows of His abandonment by God. And He has us on His heart in glory. Precious Saviour! Oh, let us ever keep in mind the love of Christ that surpasses knowledge!—JAMES BOYD.

Sunday

GALATIANS 6:10-18 (verse 17b).

The word "marks" in this text is translated by Rotherham "brand marks." The word describes a mark that has been branded into the flesh and suggests the idea of the cruel practice of certain nations in branding political offenders in the face with a badge of dishonor which never could be erased. The Greek word literally means "a stigma" and suggests a mark of reproach and shame. The apostle says that he bore in his body the branded scar which identified him with Christ and His cross.—A. B. SIMPSON.

Monday

1 PETER 3:8-17 (verse 13).

A mature consideration of the action and reaction of the various facts of human life brings one, by and through the grace of God, to a very startling conclusion. This is that, judged by end results, nothing

bad can come to a good man, and nothing good can come to a bad man. It is not the bare event but the reaction of the soul to that event which produces the end result.—EXCHANGE.

Tuesday

1 CORINTHIANS 1:1-9 (verse 9).

The life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour, as Moses did in Egypt. But it moves on to more and longer periods of communion, and it finds its consummation and bliss in days and nights of intercession, waiting and holy intercourse.—F. B. MEYER.

Wednesday

3 JOHN (verse 2).

*More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice*

*Rise like a fountain for me night and day.
For what are men better than sheep or goats*

*That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,*

*Both for themselves and those who call
them friend?*

*For so the whole round earth is every way
Bound by gold chains about the feet of God.*

—ALFRED LORD TENNYSON.

Thursday

JOSHUA 1:1-9 (verse 8).

We have the assured pledge of prosperity and of good success. God does not promise us a wealth of worldly substance, nor does He save us from the need for diligent toil and ceaseless endeavor. But He does tell us that for those who go straight on, not turning to the right hand or to the left, and for all who make the Word of God their delight by day and their solace by night, there shall be no fear of any evil, but that all will be well.—C. H. LUNN.

Friday

ACTS 27:13-25 (verse 25b).

This was a tremendous declaration of faith. In the face of what appeared certain death for all on board, Paul dared to declare that not one should perish. His confidence was not in the appearance of the elements, for they were decidedly against any natural hope. His trust was in the two-fold promise of God which had been given him in the night. After God had spoken Paul ceased to look at waves and winds, however treacherous both might seem. It is good to trust in God.—PAMEIL.

Saturday

ROMANS 8:26-34 (verse 29).

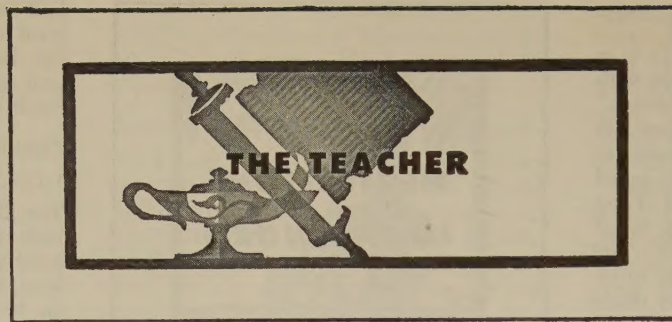
Let us never forget that the supreme "good" which can come to a soul is to be conformed to the image of God's Son. All else pales into insignificance beside this. Storms—personal, economic, national and international—will mark the new decade, but the God who stood by Paul on the tossing deck of his Rome-bound ship still lives and rules in the affairs of men. Hallelujah!—THE BANNER.

May 21, 1961

LESSON TEXT—
Proverbs 6:6-11; 22:29;
24:30-34;
Ecclesiastes 3:22

GOLDEN TEXT—
Colossians 3:23

DEVOTIONAL READING—
2 Thessalonians 3:6-13



By Harold J. Sutton

May 28, 1961

LESSON TEXT—
Proverbs 7:1-5; 14:30;
16:32; 17:27; 20:1;
23:19-21

GOLDEN TEXT—
Galatians 5:22, 23

DEVOTIONAL READING—
2 Peter 1:3-11

The Importance of Diligence

The lesson emphasizes the value of work and its attendant results. Be it said that work is highly unpopular in some quarters. With many, the tricks are more desirable than the trade; they get one farther faster. But the world moves on the wheels of work: plain, unvarnished, hard work.

I. THE PROVIDENCE OF WORK (Prov. 6:6-11).

Nothing is without purpose and meaning. (1) *The ant does what is necessary without external supervision* (v. 7). It does what is to be done without being made to do it. Many, like wheelbarrows, go only when and as they are pushed. (2) *The ant secures tomorrow's food today* (v. 8). Summer and harvest are the seasons of anticipation. Broaden the scope: if today secures tomorrow, time shapes eternity. Moral industry concerns itself with the coming winter of the soul. (3) *The ant does what it can when it can and finds ways to do the seeming impossible*. All may provide for their spiritual tomorrows if they but will. The same resources are available to all. (4) *Only a little indolence spells disaster* (vv. 9-11). Men are ruined by little things: "A little sleep, a little slumber, a little folding of the hands."

II. THE POSITION OF DILIGENCE (Prov. 22:29).

The world is here. (1) *Visibility*. "Seest thou a man diligent in his business?" Such diligence is apparent to all; it cannot be hid. The commodity is appreciated by all, on every level. (2) *Vigor*. The diligence is apparent in "his business." It is not *any* business, or *everybody's* business—it is *his* business. Such men become a force to be reckoned with. (3) *Victory*. "He shall stand before kings." The confining place cannot hold him for long. And the word is "stand," not *sit*.

III. THE PENALTY OF POVERTY (Prov. 24:30-34).

(1) *Each has his moral acreage*. "Field . . . vineyard." None is disinherited here. Opportunities for spiritual tillage and cultivation come to all; it is the Creator's tribute to human personality. (2) *The soil of life will grow something*. "Thorns, and nettles." No seed means an abundance of weeds. True, thorns and nettles were not planted. Whence came they? From a soil in which good seed was never given a chance. The bumper crop of thorns was never intended, but neither was a proper harvest from proper seed. It is not enough to mean no evil; we must purpose good. (3) *The field of the heart must be protected*. The parcels of ground were no doubt inheritances, and as such were in good condition when received. One's moral acreage represents the divine investment. Guard it well. It shall be required at the last day. Once the safeguards are destroyed, the work doubles.

IV. THE PROMISE OF LABOR (Eccl. 3:22).

(1) *The necessity of the task*. "His own works; . . . his portion." A portion of the world's work belongs to each. To shirk here overburdens others. (2) *The nature of its accomplishment*. "A man should rejoice in his own works." The rejoicing is in work well done, not shirked, shunned nor shifted. (3) *The now of opportunity*. "Who shall bring him to see what shall be after him?" Fame may loiter and praise drag its feet. But with work well done one's rejoicing is now. This is best.

The Virtue of Self-discipline

Here is an effort to rescue the idea of temperance from the level of intoxicant-abstinence and to give it its rightful place in self-discipline in the whole life.

I. SELF-CONTROL—ITS SPHERE (Prov. 7:1-5).

Learn at once that self-control is no thing of chance, but results only from concern, care and cultivation. (1) *Perception*. Words, commandments and laws are to be guarded as "the apple of thine eye" (vv. 1, 2). Because the soul is the eye of the total man, only a proper perception can determine proper values. The accuracy of life's evaluations depends on one's relation to the written and living Word. (2) *Practice*. Bind, write, say (vv. 3, 4). As the "heart" prompts, so the "fingers" practice. If the heart errs, the fingers will stray; they are of a piece. Self-control is a hard taskmaster and permits no holidays. He who practices the discipline of self will always have a self to discipline. The task of keeping the body under is an unending one; constant diligence is required and the job is never done. (3) *Protection*. Danger is personified in verse 5 and the application permits a wider range than the immediate context that follows. The "strange woman" (v. 5) of peril lurks everywhere to destroy those who lack the virtue of self-control. Appeals, appetites, approaches—these are everywhere. Only by a righteous and rigid self-mastery can we succeed in the game of life.

II. SELF-CONTROL—ITS SPIRIT (Prov. 14:30).

The heart that is healthy morally and physically spreads health to the body. Says the proverb: "The man of gentle mind is physician to the heart." But envy, says St. Gregory, pales the complexion, weighs down the eyes, chills the limbs and inflames the spirit.

III. SELF-CONTROL—ITS STRENGTH (Prov. 16:32).

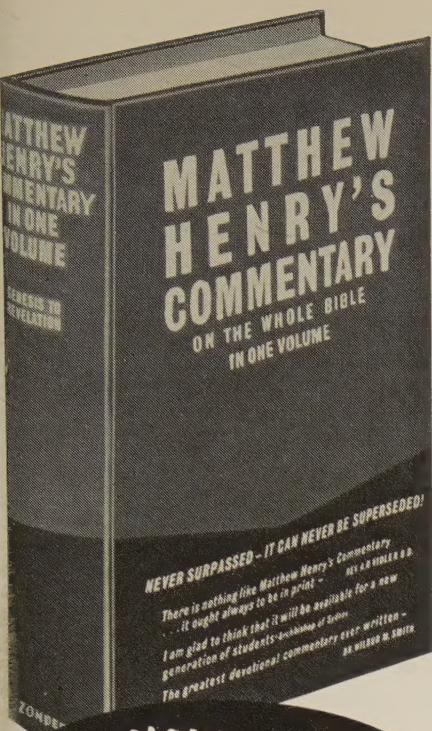
The "slow to anger" and the self-controlled rank first. Moral heroism is above physical bravery and self-restraint must have first call. Taking the city is a thing of the flesh; mastering the self is a quality of the spirit. The latter requires different weapons, lasts longer and is accomplished in secret. The inner victory requires the greater effort and is the true conquest.

IV. SELF-CONTROL—ITS SPEECH (Prov. 17:27).

Speech is articulate thought. And anxiety to talk is the mark of a shallow mind. Generally speaking, the silent man gains more than the talkative one. The former keeps his counsel and bides his time; the latter tells everything and reserves nothing. Because knowledge is sparing with words, understanding is cool-spirited. It is always the uncertain that are fevered and fretful. The devoid of understanding are in hot and eager haste to accomplish they know not what.

V. SELF-CONTROL—ITS SNARE (Prov. 20:1; 23:19-21).

"Mocker" and "raging" are apt terms. Intoxicants have a way of transforming the user into a profane, noisy, boisterous person who is harmful to himself and embarrassing to his friends. Liquor has a way of finding the worst in one—and bringing it out. Follow the steps that lead to "poverty: and . . . rags": physical deterioration (23-29); contentiousness (v. 29); remorse (v. 32); impurity (v. 33); infatuation (vv. 34, 35). Such are the effects of the flowing cup.



**NOW...
in One Volume!**

*Edited and abridged by:
Dr. Leslie F. Church*

Contains all that is most valuable in the complete work . . . a wealth of exposition, comment and illustrations that have made it "the greatest devotional commentary of all time" (Wilbur M. Smith). The most widely used of all commentaries; now in a new, handy, usable form.

"One of the great theological classics of English literature . . ." — F. F. Bruce

"... instructive to all . . . glittering with metaphors, rich in analogies, overflowing with illustrations." — Charles Haddon Spurgeon

"A devout exposition of the whole Bible . . . there is nothing to equal Matthew Henry." — Dr. W. Graham Scroggie

Beautifully bound in red Library
Buckram; easy-to-read type;
2,000 pages; 6 1/2" x 10"; only

\$9.95

CHRISTIAN PUBLICATIONS, INC.

Third and Reily Sts. Harrisburg, Pa.

WILLIAM H. DIETZ, INC.

10 So. Wabash Ave. Chicago 3, Ill.

BETTY ELLIOT'S

thrilling pictorial report
from inside Aucaland . . .

her newest and biggest book

123 photographs,
many covering
two full pages

Text by world-
famous Betty
Elliot reporting
on her life among
the Auca killers of
her husband and
his four
companions.

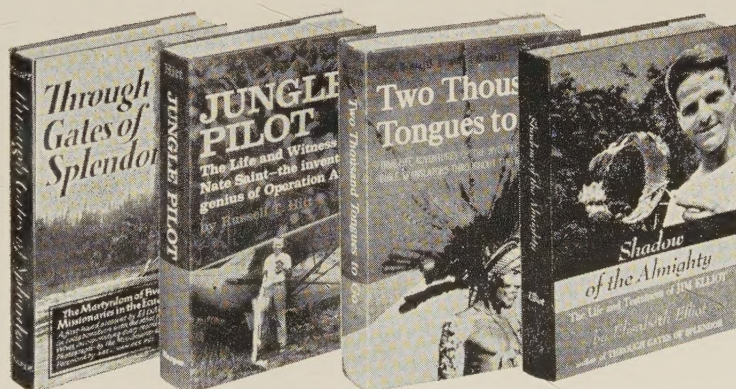
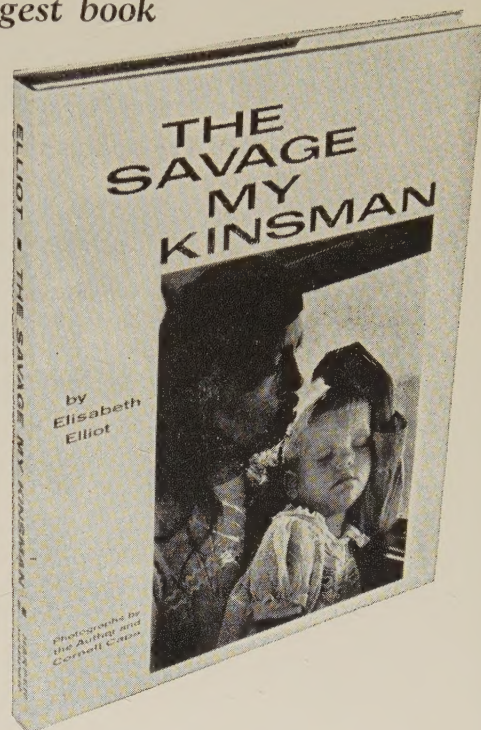
Full-color jacket

Giant page size:
8 1/2 x 11"

160 pages

Full-color
end papers

Bargain Price \$5.95



**OTHER
MISSIONARY
CLASSICS**

Dear Sir,

Please add .15 per book postage.

Please send the following:

.....THE SAVAGE MY KINSMAN.....	\$5.95	JUNGLE PILOT.....	\$3.75
.....THROUGH GATES OF SPLENDOR.....	\$3.75	SHADOW OF THE ALMIGHTY.....	\$3.75
.....TWO THOUSAND TONGUES TO GO.....	\$3.95	THE DAYUMA STORY.....	\$3.95

Name..... Address.....

City..... State.....

Charge..... Cash..... C.O.D.....

ORDER FROM

CHRISTIAN PUBLICATIONS, INC. or WILLIAM H. DIETZ, INC.

Third and Reily Streets
Harrisburg, Pa.

10 So. Wabash Avenue
Chicago 3, Ill.

A Year of Significant Gains

There were earthquakes, political confusion, violence, yet the work advanced

REPORTS of missionary reverses because of political conditions have so dominated the news recently that the gains have been obscured. But all over the world missionaries and Christians have faced nerve-wracking dangers without faltering. A look at the record dispels the gloomy impressions:

In 1960 thirty-one new missionaries sailed for overseas service and seven who had been in extended service in the homeland returned to their fields abroad. Another twelve under appointment were ready to go but were delayed because of difficulties in obtaining visas or health clearance or for other reasons. This brings the number of Alliance missionaries in active service to 830.

In Congo there is growing attendance at services and 980 persons were baptized in 1960—this in spite of political strife which has affected every area of life.

All mission stations in Laos except Xieng Khouang are still centers of evangelistic activity. Travel is restricted, but in compensation there are unusual opportunities among the troops.

Earthquake disasters in Chile wrecked six churches and damaged many others. But every homeland district and every foreign field rallied in Christian fellowship and sent contributions for relief. The total received was \$78,237.

In Viet Nam revival swept Quang Ngai Province. In two fishing villages in the Binh Thien area 564 persons became followers of Christ.

In New Guinea the Baliem Valley has been the slowest area to yield believers, but the long-prayed-for response is now in evidence: The latest report tells of thirty-six Danis receiving baptism.

Publication and literature figures are breath-taking. In 1960 our foreign publication offices published 79,747,354 pages of literature.

With true missionary passion the Argentine church established ministries in Rivera, Uruguay, and in Uruguayana, Brazil.

Broadcasts of gospel services over the radio each week total 162.

New outstations, new church buildings, new bookstores and reading rooms, newly organized churches and great advances in self-support are seen in all parts of the world.

Pray without ceasing that peace will be restored in the Congo, Laos and Viet Nam . . . that the Holy Spirit will use the gospel literature to bring spiritual enlightenment . . . that new believers will be firmly established in the faith . . . that each of our 830 missionaries and nearly 3,000 national workers will know the full endowment of the Holy Spirit.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 1634 Bayview Ave., Toronto 17, Canada